2: Flannery E-5 (1940-1948) 1953
NQ13 Gros Ventre NQ13

426 231 The lending of horses, especially in an emergency, was not uncommon especially among relatives. The owner however retained full rights and could dictate to the borrower the use to which the horse might be put. "One time, for instance," according to Singer whose husband Iron Bucket was an eye-witness, 231 "there were four lodges or families of Gros Ventres who 426 happened to be traveling along separated from the larger group. 734 Bear Nose's mother was taking care of a young man who was exceedingly ill. She didn't own the horse which was drawing the travois upon which the young man was lying. As the party climbed a steep hill the lines tying the travois to the horse broke and the travois dropped to the ground. The woman who owned the horse was already at the top and called down: 'Just leave him. Just leave him. You are always hauling him around with my horse.' The others told this woman owner: 'Let us pack him once more and wherever we stop we will make a sweatbath house for him and leave him in there and leave food for him.' But the owner didn't want it that way. The others told her again: 'Just pack him once more. You should think of the time when he was a Scout [at Ft. Assiniboine] and he used to get a lot of grub for you [with his pay].' But she said: 'No. I won't be packing him any more.' He was pretty far gone—his body already covered with flies—but the one who had been caring for him finally was forced to abandon him there with his few belongings and without any shelter or anything else. When they left him he had a sheet over his head and he started to cry. But the owner of the horse was adamant. The others of the party could argue with her, but could take no further action. They moved quite a distance and that very night a terrible storm came up and probably finished the young man. The woman who had been caring for him died shortly thereafter, and the others thought this was a consequence of their having abandoned him so callously, but they all said: 'It should have been the owner of the horse who died instead of the one who cared for him."

231 721 Because the real competition among the northern plains tribes was for horses, it was not uncommon that a relatively well-to-do family might lose their entire pack of horses through a single raid by the enemy. The following experience of Coming Daylight illustrates the point.

3: Cooper E-5 (1938-1940) 1957
NQ13 Gros Ventre NQ13

Before closing this section on rational treatment of disease certain points on care of the sick may be added which have an indirect bearing on curative measures proper. 758

As a rule, the sick were well looked after by their relatives and friends. Encouraging words and hopeful good wishes were expressed to an ill person and these helped recovery. If the patient voiced a desire for any particular food this would be procured if possible. When on one occasion Singer's very ill husband expressed a wish for roseberries, an old man visiting him at the time rushed out, picked a big bunch of them and brought them back at once. Singer seeded, mashed them up and mixed them with tallow and set before her husband a bowlful of them which "he went after as if he were starved." The next day when some friends were visiting him he remarked: "I can't get enough of that roseberry soup." At this, one of them hastened out at once and brought back a large quantity. A little before this another friend had prayed at his bedside and wished him good luck. "Those prayers and that soup," added Singer, "seemed to bring him out of his illness. They made him strong." When Al Chandler's boy, Jimmy, had typhoid fever, and said he was hungry for plums, Mrs. Stevens went a long distance to procure them for him.

According to Al Chandler, "no matter how sick a person may be, there is always one rallying point, just before the end, when he wants to eat. When a person had no more chance to live, the Gros Ventres would fix him (or her) up, put on his best robes, and paint him up ready to die." [763]

Occasionally, in the old days, a sick person might be abandoned. 734
"The Gros Ventres," Coming Daylight recalled, "were moving southward across the Missouri River. Before crossing it they left behind a Gros Ventre woman and her two- or three-year-old girl baby. The woman was very ill. They left her and the baby in a little shelter. They sort of threw her away.

"Some time after that the Crow happened to travel that way and crossed the Missouri from the south at the same place. There they saw the baby walking around in the bush . . . she would eat roseberries and pick up grasshoppers and eat them after breaking off their legs. The woman in the shelter had died and was beginning to smell.

3: Cooper E-5 (1938-1940) 1957
NQ13 Gros Ventre NQ13

734 "The Crow knew the child was a Gros Ventre, so they took her along and caught up with the Gros Ventre camp. After they had eaten, they called all the Gros Ventres to listen. One of the Crow was standing there with the child. I was small then. I went and listened. Using the sign language he said: 'You folks were very mean to this child and her mother. The child was pitiful and somebody took pity on her. We picked her up and are going to keep her. We won't give her to you.'

"So this girl grew up with the Crow . . . she did not like the Gros Ventres and she took her mother's name . . . I do not know to this day why the mother was abandoned. She had no husband at the time they left her. The Gros Ventres," Coming Daylight added, "abandoned old people and babies."[11]

847 888

Proprietary Remedies

757 So far we have been dealing with preventive or curative measures of the "rational" order known to and freely used by anybody and everybody. We now come to those exclusively owned and used by particular individuals only. These proprietary remedies fall into two main classes,—although the dividing line was not always sharply drawn,—accordingly as they were owned and used by non-professionals with little or no supernatural power or by professional medicine men and women with well recognized supernatural power. Such proprietary remedies, as owned and used by non-professionals, seemed to have been looked upon as of either the "rational" or supernatural order. Those owned and used by professional doctors as, in the main, of the supernatural order. We shall now take up these two classes, first, proprietary remedies used by non-professionals.

Coming Daylight emphatically insisted that she was not a medicine woman, not a "holy" person. "Some people try to pray through me, they lay their hands on my head and pray for something, as if I were a 'holy' person. But I am not. I do not claim to be a medicine woman. I never go around doctoring others. I just keep

[11] For other cases of abandonment, see Flannery, 1953, pp. 76, 132, 189, 198-99.